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religion a matter of the temperament and every man's true. In this connection he asks the characteristic and tell-tale question: "Which of the prophecies, for example, would have been applied to the Savior if the church had not determined the sense?" He will have nothing short of oracles, authentic responses from God. Notwithstanding some concessions, he must belittle the work of science and his final reply to Sabatier is dogmatical—Sabatier's views are un-Christian even when the terms used are Christian.

In the three other essays the position is not different and the discussions overlap. It does not seem probable that any priest who has been infected with the modern spirit is likely to be influenced in his opinion by this work. The writer appears as a cultivated and pious official, possessed of a matter-of-fact view of things and a worthy desire to preserve the church intact, who when he philosophizes is guided by a practical end rather than by an interest in the discovery of truth, for the truth, for him, as given in dogmas, is fixed for ever.

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THE HASTINGS ENCYCLOPÆDIA OF RELIGION AND ETHICS

To the editors and publishers of this work¹ recognition is due for a magnificent courage in projecting so large a work in a comparatively new field. For, in spite of the conjunction of "ethics" with "religion," the latter is the principal interest. That the trait was courage and not rashness is happily proved by the reception which the first two volumes have met. Yet an inevitable element in the data on which judgment is to be formed is the size of the work. For this is not a series of disconnected volumes from which a selection may be made, but one work which subscribers are obligated to take at a cost of eighty dollars. The size and scope are such that a rival or supplementary work is out of the range of immediate commercial probability; in other words, the editors have pre-empted the field. Having done this, they have assumed no ordinary responsibility. While they have clearly seen and wisely seized a great opportunity, they have the larger task of living up to it. And this task is much greater than that so well performed by the senior editor in the more limited field of biblical

¹*Encyclopædia of Religion and Ethics*. Edited by James Hastings, M.A., D.D. with the Assistance of John A. Selbie, M.A., D.D., and Other Scholars. Vol. II, "Arthur-Bunyan," New York: Scribner; Edinburgh: Clark, 1910, xxii + 901 pages. \$8.00.

study. The worker in comparative religion requires a catholicity of spirit, a range of knowledge, a nicety of judgment, an awe before facts which he may not gloss or explain away but must endeavor to understand, a depth of information such as few departments of knowledge demand. Moreover, the making of cyclopedias has become almost a science; it does not mean merely securing and printing articles, nor merely "covering the field." It involves co-ordination of materials, securing effective supplements, and making the whole detail orderly and relatively complete without waste of space by repetition.

The second volume follows the lines of the first. It contains about 190 articles by about 170 authors of at least nine nationalities; three-fourths, however, are from the British empire. The articles thus average rather less than five pages. But subtracting forty-four articles of one page or less, the rest average over six pages. There are also a number of title cross-references, and a full page of others is prefixed. Some of the articles are composite having the inherent excellences and defects of this type, notable examples of which are: "Asceticism" (12 authors—48 pages), "Atheism" (9-18), "Atomic Theory" (4-14), "Baptism" (9-44), "Birth" (13-29), "Blest, Abode of the" (7-30), "Blood-Feud" (8-15), "Body" (7-20). Prominent articles by single authors are: "Aryan Religion" (O. Schrader, 46 pages), "Austerities" (MacCulloch, 10), "Baal" (Paton, 10), "Bantu and South Africa" (Hartland, 16), "Bengal" (Crooke, 22), "Berbers" (Basset, 13), "Bible" (Sanday, 17), "Bible in the Church" (Dobschütz, 36), "Biology" (Simpson, 13), "Boddhisattva" (De la Vallée Poussin, 14), "Brahmanism" (Jacobi, 13), "Brahma Samaj" (Farquhar, 10), "Bridge" (Knight, 8), and "Brotherhood, Artificial" (Hamilton-Grierson, 14). The range of the articles is wider than the title of the book, and the insertion of some of these is in itself reprehensible, since they have no relation to the main topics, while others by their method of treatment do not justify their admission. Of the former class are "Association," part of "Atomic Theory," "Atrophy," "Attention," "Attraction and Repulsion," "Biology," "Blindness," and "Brain and Mind"; of the latter class are "Biogenesis," "Boldness," "Boys' Brigades." The space taken by these might have been more pertinently used.

The roll of contributors is, in the main, one of distinction. It includes folk-lorists like Clodd, Crawley, and Hartland; Sanscritists like Deussen, Hopkins, Jolly, Crooke, and Rhys Davids; such Semitic scholars as Barton, Paton, and Zimmern; Arabists like Arnold, Browne, Goldziher, and Margoliouth; and historians of the church like Barnes, Dobschütz, Lake, and Sanday. Of course some articles even by eminent scholars are a

disappointment. Zimmern's "Babylonians and Assyrians" does not rise above the commonplace; Schrader's "Aryan Religion" is in part vitiated by his brief for ancestor worship to the exclusion of a very evident fetishism and animism; Jeremias' "Book of Life" suffers from the obtrusion of his astral theory; Sanday's "Bible" is practically a condensation of his Bampton's Lectures with some notice of later literature, and the conservative position is maintained, for instance, with regard to the Fourth Gospel with but few concessions to advance in critical views. On the other hand, such an article as that by Dr. Dobschütz on "The Bible in the Church" lends distinction to the volume as a model of orderly development, succinct discussion, and sound statement.

Worthy of special mention are "Brahma Samaj" by Farquhar, "Arya Samaj" by Griswold (the two exhibiting two of the three notable modern Hindoo theistic movements), and Browne's "Bab, Babism." The composite articles are in general good; the lack here is co-ordination. It happens for instance that the introduction at times traverses and repeats material given by the other writers (cf. 370 with 410). But the average of the articles is very high. Even the utility writers have done well, showing diligence in the collection of facts.

The chief defects are in the finer points of editing. The principal marks of editorial supervision are in the reduction of references to a standard form (in which there are slips; cf. the cryptic entry "*Lib. pont. ad Usener*," 343). While topics not legitimately within the scope of the work are included (see above), serious omissions occur. Among geographical articles one wonders why Brazil but not Bolivia is present. Unpardonable is the omission of Asia Minor, a region most important ethnologically and also for the history of religion, serving, as it did, as the melting-pot in which religions passing from the East westward were fused and received new form. Are there to be denominational articles? "Plymouth Brethren" is found, but not "Baptists." The system of cross-references is defective; e.g., "Bereans" has much to say of John Barclay, but the necessary entry "Barclay, John.—See Bereans" is missing. Of twenty-one longer articles by individual authors only five have what all should have, a conspectus of the contents. In the list of contributors there appears sometimes the full name, sometimes the initials, now one given name and initials; there seems to be no regular order in which academic degrees are given.

But lack of editorial care is most evident in the bibliographies. Here the editor-in-chief has given hostages by admitting to his journal finical criticism of a current work, labeling "incorrect" bibliographical entries which are letter perfect, and neglecting to make correction though informed

of his error. The editors do not seem to know that an adequate bibliographical entry includes six particulars: (1-2) author's name with initials (or full name), (3) title of work, (4-5) place and date of publication, and (6) number of volumes; given these, the reader may be expected to find the book. Omission of any of these is serious error.

In the various lists of references given here sometimes the full name, sometimes initials, sometimes only the surname, appears, while place or date may or may not be present. The reviewer is not disposed to press minor inaccuracies, which are found but do not very seriously affect the value of the bibliographies. It is, however, gravely misleading to insert an entry (266): "J. Müller, *Philosophy and Theology of Averroes*, Munich, 1859 (Germ. tr. 1875)," which should read "*Averroes, Die Philosophie und Theologie (arabisch)*, in *Monumenta saecularia*, Munich, 1859 (Germ. tr. from the Arabic, 1875)." Especially necessary is mention of the place of publication when the book appeared outside the ordinary channels (e.g., p. 245, Furness' *Folklore in Borneo* was printed at Wallingford, Pa.; p. 328, Risley's *Tribes and Castes of Bengal* was issued at Calcutta). Not one reader out of ten, if he wished to obtain them, would know how to go to work to find where these two books were issued.

Furthermore, many of the bibliographies, though rich and full and in the vast majority of cases correct, are chaotic in form, showing no principle of arrangement. Ideal arrangement of a list of works is that in order of importance, but it is difficult. Attainable is mention of leading works first and after that chronological order. But in some of the fullest and otherwise most valuable lists in this work the titles are apparently "dumped" together. This is not twentieth-century bibliography, and it is a serious blemish on the work.

Eight volumes are still to appear. The editors may yet make great contributions to the usefulness of their very worthy publication.

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